

[CONFIDENTIAL.]

[No. 27 of 1875.]

REPORT ON NATIVE PAPERS

FOR

The Week ending the 3rd July 1875.

THE *Amrita Bazar Patriká* of the 24th June writes the following in the course of an editorial headed the "Favor of Fortune":—The establishment of some cotton mills at Bombay has led the merchants of Manchester to seek a reduction of the duties levied by the Government on imported cloth. Possibly Government will be constrained to comply with their demands. A former act of favor to Manchester has ruined the natural industry of the country in cotton and cloth; and another, we fear, will not be left undone, even if it involves the ruin of the newly-established mills. With such fondness is Manchester regarded by our Government! But if the merchants of that place come to India, as it is said to be their intention, and their gains depend on the favors of our Government, they will, in all likelihood, be obliged, out of deference to it, to pay some regard to the interests of India. Besides this, the country will be benefited in many other ways. Their advent will bring back to India the wealth now flowing to England, and remove the poverty of many a starving family. But there is one source of anxiety. Fearful oppressions came in the train of the indigo and tea-planters:—may Providence grant a better spirit to the merchants of Manchester! They, however, will have neither need nor opportunities for practising oppressions. They will have to compete at every step with the owners of the Bombay mills, and hence it will not do for them to be indifferent to fame and good report. This will again lead to further good. The cultivation of cotton will be improved. Both cloth and spun cotton, not being any longer subject to export and import dues, will be considerably reduced in price; and, with the savings which they will be thus enabled to make, the people will be in a better position to pay the tax levied by Government on such a necessary article as salt. Formerly the tea and indigo industries were unknown in this country. The English first introduced them. Indigo has now become one of the natural industries of India. In tea cultivation also, the Natives are gradually engaging; and if the merchants of Manchester actually establish some thread mills in India, they will also betake themselves to that; and in time thread-making will become one of the natural industries of the country.

AMRITA BAZAR
PATRIKA,
June 24th, 1875.

2. The *Education Gazette* of the 25th June thus concludes an article entitled "The love of Natives towards independent Native States." There is no doubt as to the fact, that the enlightened British Government is not disposed to annihilate the independence of the native states, which are the sole remaining objects of our pride and dignity; for, if the intentions of Government were otherwise, they would have been long since annexed to the British empire. And hence it is that we are emboldened to ask that, since it has been deemed advisable to maintain the integrity of native states, they be placed

EDUCATION GAZETTE,
June 25th, 1875.

in such a position as will make the princes all competent rulers, and govern their states in a way that shall redound to the glory of the British administration. Instead of always regarding them as incompetent minors, greater opportunities and independence of action should be given them gradually. They will never be enabled properly to discharge the duties of their office, if their energies and independence be absolutely crippled, by continuing to thrust residents on them.

HINDU HITOISHINI,
June 26th, 1875.

3. The *Hindu Hitoishini*, of the 26th June, directs the attention of Government to the need of reforming the abuses in the present system of jail discipline, under which the prisoners are cruelly oppressed by the superintendents. They are subjected to all sorts of hardships and oppressions. The consequence of this has been that, within the past few years, several instances have occurred of insubordination and rebellion on the part of the prisoners against the superintendents.

HINDU HITOISHINI.

4. In an article, headed "Colonel Meade and Sir T. Mádhaba Rao," the same paper, after referring to a rumour that some misunderstanding has taken place between the Resident and the native minister, owing to the former opposing certain reforms proposed by the latter, proceeds to remark:—The public have not been satisfied with any one of the proceedings of Lord Northbrook in respect to Baroda,—nay, they have, in more ways than one, expressed their disapprobation. They are not convinced that the injustice and oppressions done at Baroda have been in the least expiated. Colonel Phayre, whose incompetency has been clearly shown, is, it is said, shortly to be promoted to a higher post in Bombay. This is not a slight reproach to Lord Northbrook's reputation, and we are really surprised to find him utterly disregarding it. It is not at all impossible that, by such indulgence, the arrogant will be tempted to exceed in their actions the proper bounds of power and justice. What wonder that Colonel Meade will seek to exercise his authority in all matters, when he has been made the absolute ruling power in a new state? We shall possibly, in a few days, hear of native princes being made mere puppets in the hands of the Residents. Sir T. Mádhaba Rao is not therefore doing well in acting in opposition to the wishes of Colonel Meade.

DACCA PRAKASH,
June 27th, 1875.

5. The *Dacca Prakash*, of the 27th June, writes an editorial on the "Native Press." The editor remarks that, notwithstanding the occasional excesses of the native press, Government should not all at once, and merely on the strength of the misrepresentations of the Anglo-Indian journals, take any extreme measures in connection with it. That the majority of the native newspapers are generally loyal to the British Government is known to everybody,—nay, has been even acknowledged by the leading authorities themselves. It would be extremely unjust and unworthy of the British nation, who regard liberty as dear as their own lives, to take it away from the native press, after having once conferred it.

DACCA PRAKASH.

6. The same paper dwells on the selfishness of the merchants of Manchester in seeking to procure the abolition of the duties levied by Government on imported cloth, with a view to ruin the newly-established cloth industry of Bombay; and observes with regret that the Secretary of State, misled by their fallacious reasonings, has reduced the amount of these duties, and has thereby inflicted a great blow to the nascent industry of the country. They have also sought, by influencing the Government, to regulate the working hours of the Indian laborers in the cloth-mills. Manchester, thy selfishness is unbounded!

7. In an article communicated to the *Sādhārānī*, of the 27th June, on the "Affairs in Burmah," the writer says:—In our opinion the British Government should not at this time go to war with the Burmese. They are now sailing in a frail bark. A rupture is about to take place with China, which is believed to be an ally of Burmah. Persia and Cabul may at any moment fall a prey to Russia. China is no longer dozing like an opium-eater. It shews signs of life; and hence it is that we cannot advise Government to fight with Burmah at present.

SADHARANI,
June 27th, 1875.

8. The *Howrah Hitakari*, of the 27th June, seems to believe that the reason, why educated young men of the present day are not able to produce any meritorious literary work, is, not that they are unfit for the task, but that, engaged in offices under Government on scanty salaries, and excessively over-worked, they have hardly any leisure, after their office hours, to devote to study and meditation. All good appointments, having high salaries and allowing of abundant leisure, are reserved exclusively for the Europeans.

HOWRAH HITAKARI,
June 27th, 1875.

9. The *Som Prakash*, of the 28th June, has an article headed "Young Bengal and the *Pioneer*." Adverting to some remarks, recently made by that journal, as to the discontent of the natives with the British Government, and which is supposed to be due to the indiscretion of the authorities in giving them a high English education, on the supposition that they are equally qualified as the Europeans, the editor observes:—Will the natives be debarred from appointments, which they are perfectly fit to hold, simply because the Europeans are thought to be superior to them in physique, morality, and perseverance? Has not God created anything for the good of natives, simply because they are physically a weaker race than the Europeans? Shall the proverb, "might is right," continue to be true for ever? Is it not unjust to appoint Europeans to posts for which natives are fit? And is it not because Government practises this injustice that natives are discontented? As children of the soil, they have doubtless stronger claims to appointments under Government than the Europeans can have. Could the Saxons have contentedly borne similar treatment at the hands of the Normans? Flesh and blood cannot endure it. The *Pioneer* would like to see the native press deprived of its liberty, on the ground that the existence of a free press is incompatible with a despotic Government. But Government should first of all cease to impart education to its subjects before taking any such steps in regard to the newspaper press. Education opens the eyes to injustice.

SOM PRAKASH,
June 28th, 1875.

10. The same paper writes the following in an article of considerable length, headed, "A mixed Policy":—The unpopularity of the British Government with the natives of this country is due to the fact, that the former is continually pursuing two opposite policies in regard to them. An unhappy combination, of a despotic and a popular form of Government, is gradually alienating the hearts of the subjects from their rulers. We have all along lived under a despotism, and are well accustomed to it. If the English had governed us under that system, no matter whether it had conduced to our progress or not, they would not have had to hear so many unpleasant remarks. But a combination of the two systems has generated in the hearts of the subjects a distrust of the latent intentions and motives of Government. If it were patent to the people that Government consulted the opinions of the subjects, and that for their good it would even consent to be a loser, hope and confidence might be strong in them, and they would possibly be inclined to attend to measures of public importance. Or, again, if they had to calculate upon a despotic

SOM PRAKASH.

Government, they would have been quiet and at ease, with an entire reliance on their rulers, such as they had all along placed on their own kings. Censures of newspapers, political discussions, associations, and memorials would then have no existence; and if Government, in that state, had performed any works of public utility, it would doubtless have reaped the gratitude of its subjects. The Government of India, however, is not wholly despotic in its acts; it is acting on the two systems together, and is therefore reaping the natural consequences. To earn fame in civilized countries, it has proclaimed its intention of governing us on liberal principles; but is not disposed to sacrifice its selfish interests to the extent required by a liberal policy. To show its liberal views it has granted liberty to the newspaper press, but cannot bear independent and outspoken remarks. Government indeed takes the opinions of the people, in matters which do not in any way affect its revenue, but they are not allowed to have any concern with subjects of this description; and even when the subjects gratuitously express their opinions on such matters, Government never foregoes its secret aims. A foreign Government, whose religion is not the same as that of the subjects, is thus practising hypocrisy and sincerity at the same time; and hence the people are prone to impute evil motives, even to acts which may be done with the best intentions.

There are numberless instances where this two-fold policy has been pursued. We shall refer to a few of them. (1) The Baroda affair. The appointment of a Commission, to try the Guicowar, showed that Lord Northbrook was anxious to pursue a popular policy, and, as such, it exceedingly gratified the public. But when the time for action came, and Mulharao was deposed, and the decisions of the Commissioners were set aside, despotism reached its height. It is for this, that the people cannot place any faith in the Government. The rulers have declared that a native administration will be restored to Baroda; and to make good their promises, they have actually appointed Sir T. Mádhava Rao to it. But grave doubts have arisen; for it is said by many that the proposed native administration will be similar to that at Mysore. (2) The Government of India has liberally promised to allow natives, without any distinction of creed or color, a share in the administration of their country; but in practice they have been kept back by numberless artifices. (3) The Municipal Government. Though Government has no direct interest in the matter, still it cannot part with its love of power. Natives are only nominally invited to act independently; but all real power has been kept in its own hands. We request Government to pursue one policy consistently; and would also submit that this age is not suited for despotism.

SOM PRAKASH,
June 28th, 1875.

11. The same paper complains of the deterioration in the present breed of cows in Bengal, from the fact that strong and stout oxen for breeding purposes are rare. The attention of the public is drawn to the subject.

SAHACHAR,
June 28th, 1875.

12. The *Sahachar*, of the 28th June, is gratified to find that the Native Civil Service Examinations will be discontinued for some time to come. No one will be sorry for the abolition of this examination. The country is considerably relieved.

SAHACHAR.

13. The same paper warns the conductors of the *Amrita Bazar Patriká* against the dangers, to which the whole native press, along with themselves, will be some day exposed, if they continue to write in the scurrilous way they have hitherto done. These are evil times, and we all of us know that, almost all the non-official Europeans in this country approve of the proposal

to deprive the native press of its liberty, The Anglo-Indian journals are continually urging this on the public. The majority of the Government officers also share the same views. The liberal principles of the Indian Government alone have hitherto preserved the native press from all danger. But then, there is a limit to everything, and one cannot be expected to show extreme forbearance for ever. It is only a deference to public opinion in England that has so long secured the liberty of the native press; and the least intimation from that country will be sufficient to destroy it. The sentiments expressed by the *Indu Prakāsh* have greatly annoyed the English public; and stringent measures may be apprehended almost any moment. The course, that is pursued by the *Amrita Bazar Patrikā*, is likely to lead to dangerous consequences. Almost every reflective man has become disgusted with the unmeaning and unreasonable scurrility of this paper.

14. In reference to the scurrilous character of the *Amrita Bazar Patrikā*, the *Sáptárik Samáchar*, of the 29th June, observes:—We should always remember, that though we have a right to say almost anything and everything, still it is not proper, on our part, to use rude and indecent expressions in reference to our Rulers. The constant rude censures of a son displease even an affectionate father. The English Government rules us with parental tenderness; and it does not at all become us, by disregarding their virtues, constantly to censure them and tax them as unjust and oppressive. If we persist in doing this, instead of meeting with favor, we shall be objects of hatred to our rulers. It is sheer indiscretion, to seek to evince independent and vigorous writing by rashly abusing the Government, and should always be avoided.

SAPTARIK SAMACHAR,
June 29th, 1875.

15. The same paper regrets to find, that the Officiating Director of Public Instruction, in his notification laying down the text-books for the next vernacular and minor scholarship examinations, has, in direct violation of the orders of the Lieutenant-Governor, omitted books compiled by Baboo Rajendra Lall Mittra, Radhika Prasanna Mukerjee, and others, and prescribed others yet in the press. Native authors are being very unfairly dealt with.

SAPTARIK SAMACHAR.

16. The *Akhabár-ul-Akhiár* writes an article, extending over fifteen closely lithographed columns, and headed, "Why are the Black Sáhibs enveloped in Misfortune?" and the following are his remarks:—Some of the English papers, but more especially the *Indian Statesman*, have, from a sense of fellow-feeling, been urging upon Government the necessity of looking after the poor whites (*gharib safeid*), on the ground that people of this class have European blood flowing through their veins. The editor of this paper, however, differs from them as to making so much fuss about this class, inasmuch as their pedigree and descent are involved in obscurity. They have no doubt been begotten by Europeans, but cannot be said to have any participation in the rights of the Hindustanis, though they do, by force, manage to take away a portion of the bread of the natives. It has been urged, on their behalf, that they first should be provided with situations, as they are not skilled as artizans, nor do they possess lands like the natives. For this they have only themselves to blame; and it must be remarked that Government has all along been very favorably inclined towards them, by employing them in various offices and by establishing schools and colleges for their benefit; so it is nothing but malice that urges the English papers to cast the blame on Government for their destitute condition. If there is so much fellow-feeling for this class of persons, let their advocates have them deported to England, far away from this unruly, filthy, uncongenial, and

AKHABAR-UL-AKHIAR,
June 16th, 1875.

half civilized land. They could be well educated there, and receive thereafter high appointments from the Queen of England. Should *this* plan not meet with approval, another, and a far better one, might be adopted. The Government is extremely anxious, especially at the present time, to promote emigration from densely populated places to those lands and provinces which have but a sparse population, such as Chota Nagpore, Assam, and some parts of Purneah. This measure, it is said, will prove advantageous in two ways: first, famine will be averted, and, next, waste lands will be populated. Now, the Hindustanis as a class have always been averse to forsaking their homes, how poor soever they may be; for, as the Persian proverb says, "far more pleasing is the brick of one's own native place than the throne of Solomon." Thanks to the Government for the introduction of railways, the natives in these days are to be seen travelling far and wide, yet they cling to and love their homes. Would it not be a wise plan to send all these *poor whites* to populate and cultivate the waste parts of Hindustan? This will save Government from loss, and help it to carry out its heart's desire; whilst the English rule, too, will derive great strength from such a procedure. The employment of natives, as guards and drivers on the railways, has been objected to, on the ground of their want of pluck, moral courage, &c. Now there are no proofs forthcoming as to this; though, on the other hand, it must be borne in mind that the Bengalis have already proved themselves far superior in a knowledge of English, than many of those who profess to call that language their mother-tongue. If Government believes that Christian drivers and guards are more plucky than the natives, this would be a further good reason for sending them to populate the waste lands of India; and if, like other Europeans, who led the way to the discovery of America and various other lands, and brought them to their present happy condition, these, too, can do the same by their national sagacity and bravery, the Hindustanis will then be ready to praise them. It does not become this class, however, to enlist as volunteers, shoulder a musket, parade occasionally in Government House or on the maidan, and then, on being dismissed, go about the lanes and bazars frightening and scaring natives. In pleading for these *poor whites*, let not their advocates deprive the Hindustanis of their hard-earned crust and their just dues and rights. It is very wrong indeed for the English papers to blame and reproach the Government for the condition of the *poor whites*, without first clearly ascertaining the real cause of their poverty and distressed condition; for, as stated above, they have Government colleges and schools, and, in addition, religious institutions, where they may, if they so wish, send their children to be educated; and if very poor, the Free School is available. But if this class will persistently indulge in habits of extravagance, and neglect the education of their children, what can benefit them? It is again urged, that thousands of Christian children are to be found playing about the streets, and mingling promiscuously with native children, and that Government should build some special institutions for them, and arrange to have them educated. This may be very good, but where is the money to come from? For if all the funds, set apart for education in general, be expended after this class, what will become of the *poor blacks*? Will the people of England allow themselves to be taxed on their account? Now, it appears that the English papers do not know the cause of the destitution of the *poor whites*. Very few of them are without employment, whilst the majority of them are in Government offices working as *keránis*, and drawing salaries ranging from Rs. 10 to Rs. 700 per mensem. Their extravagant habits of living

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are at the bottom of all this distress. They strive to ape the European, live, dress, and associate as he does; but above all, they strive to appear superior to the native (who is, in fact, his fellow-countryman), to despise and condemn him, and oft call him a *nigger* (*kálá admí*). It is for this reason, that men of this class are oft to be met with in the purlieus of the Small Cause Court. But to make matters worse, the females are no better. They are to be seen frequenting the China and Chandni bazars, purchasing bonnets, boots, articles of wearing apparel, silks, satins, &c., thus spending about half of their husbands' incomes; then there are hired gharries and palanquins, lavender water, jockey club, and other perfumes to be paid for. Is it to be wondered at, that the children of such people are ruined, and their houses visited by Small Cause Court peons? Added to these, are expenses for beer, for Christmas and other festivities. If there is no money at home, some must be borrowed, or articles pledged to raise funds. It will perhaps be surprising, to the advocates of the *poor whites*, to learn, that the men and women of this class take a great part in Hindu and Moslem festivals, such as the *Deváli* and *Shab-i-barát*, in which they spend large sums of money for sweetmeats and fireworks. Surely expenses such as these might well be diminished, especially in the matter of wearing apparel and diet; dáll and rice may be taken instead of grill and roast; Assam tea for China tea, and so on. But this they will not do; all their desire is to be considered Europeans, and to be looked upon as such by the natives of this land. They have not travelled much, and are therefore not aware that, beside the merchants and the European Government employés, whom they desire to imitate, there are, in England and other Christian lands, those who have to toil and cultivate land like the poorest native here; the rich and affluent of these countries can only indulge in those habits which this class strive to imitate here; but the poor always keep within their means.

17. This paper makes the following remarks, with reference to the Mozufferpore school, and the proposed stoppage of the head-master's personal allowance. The editor says, that the allowance in question was made on account of long and faithful services; but in order to make the expenditure and income balance, the Committee has resolved on stopping it, though a sum of Rs. 8,000, given by Syud Muhammad Taqui Khan, is lying unused, as also a further sum of Rs. 10,000 in the Bank of Bengal. The Mozufferpore school, which was in a bad state, is now improving through the exertions of its masters; and if the income from fees does not suffice to maintain the expenses of the school, the Committee, on whom Government has thrown all the *onus* of school management, should apply the interest of the above two funds; and if that does not do, then have recourse to local subscriptions. Occasionally, after two or three years, the Committee awakes out of its sleep, and writes off to the Bank of Bengal for the accumulated interest. The head-master should be alive to his own interests, and keep the members well-informed as to the state of the funds. If all this does not suffice, then the head-master, Mr. Gregory, should be promoted to some other Government school, as a reward for his faithful and untiring service for so many years. If these and other similar matters are not properly looked after, the school cannot be expected to prosper.

AKHBAR-UL-AKHBAR,
June 15th, 1875.

18. The *Urdu Guide* draws the special attention of its readers to the undermentioned proposals, embodied in a letter, dated the 21st June, from Mahammud Obeidoolah, Khán Bahádoor, Ferozejang, of Tonk, anent the approaching visit of the Prince of Wales to India. The writer, after holding out to His Royal Highness a hearty welcome from all classes in this country,

URDU GUIDE,
June 26th, 1875.

princes and nobles and the poor, urges upon his countrymen to perpetuate the memory of so auspicious a visit, in some way more permanent than illuminations and fireworks, as proposed by the Municipal Commissioners of Bombay. Houses for the poor and destitute, hospitals, dispensaries, and schools might be built and funded out of the money proposed to be wasted as above in honor of this visit. It must be borne in mind in what a truly regal and splendid manner other princes and nobles are entertained by the English; in like manner, the nobility of Rájputáná should commemorate the visit of the Prince of Wales, by establishing some institution like the Mayo College at Ajmere, or some other famous place in Rájputáná. The following proposals are submitted:—1st, the establishment of a school for teaching the arts and sciences; 2nd, a madrassah for the poor alone; 3rd, a hospital open to all classes, to rich or poor, without distinction; and 4th, a medical college, which would do away with all the quackery now prevalent in Rájputáná. The editor of the *Punjábi Akhbár* advocates these views, in his paper of the 5th June, and thinks that some lasting and permanent memorial should be made, to which the Prince of Wales could look back hereafter with pleasure and satisfaction. The writer has no doubt but that the Mahárájá of Jeypore will, with his wide-known liberality, take the initiative in this matter in Rájputáná, just as he did in the time of Lord Mayo, when he founded the Mayo Hospital in Jeypore and asked that Governor-General to lay the foundation stone. The writer hopes that the chiefs of Central India will join in carrying out so noble an undertaking; and he takes upon himself the liberty of advising the political agents to treat this, as if it were a family matter, and urge it upon the attention of the respective chiefs to whose courts they are accredited. The visit of the Prince of Wales ought to be made a special occasion; and the country ought not to rest satisfied with offering him the usual *nazars*, as is customary in all durbars.

BENGALI TRANSLATOR'S OFFICE,
The 3rd July 1875.

JOHN ROBINSON,
Government Bengali Translator.

*List of Native Newspapers received and examined for the Week ending the
3rd July 1875.*

No.	Names.	Place of publication.	Monthly, weekly, or otherwise.	Date.
1	"Bhárat Shramjibí" ...	Baráhanagar ...	Monthly ...	Choitra 1281 B.S., and Bysack and Joisto 1282 B.S.
2	"Rungpore Dik Prakásh" ...	Kákinia, Rungpore ...	Weekly ...	10th June.
3	"Suhrid" ...	Muktágáchá, Mymensingh ...	Ditto ...	22nd ditto.
4	"Hindu Ranjiká" ...	Bauleah, Rájshahye ...	Ditto ...	23rd ditto.
5	"Amrita Bazar Patriká" ...	Calcutta ...	Ditto ...	24th ditto.
6	"Education Gazette" ...	Hooghly ...	Ditto ...	25th ditto.
7	"Hindu Hitoishini" ...	Dacca ...	Ditto ...	26th ditto.
8	"Dacca Prakásh" ...	Ditto ...	Ditto ...	27th ditto.
9	"Howrah Hitakari" ...	Bethar, Howrah ...	Ditto ...	27th ditto.
10	"Sádháraní" ...	Chinsurah ...	Ditto ...	27th ditto.
11	"Som Prakásh" ...	Chángripottáh, 24-Per-gunnah ...	Ditto ...	28th ditto.
12	"Sahachar" ...	Calcutta ...	Ditto ...	28th ditto.
13	"Sulabha Samáchar" ...	Ditto ...	Ditto ...	29th ditto.
14	"Sáptábhik Samáchar" ...	Ditto ...	Ditto ...	29th ditto.
15	"Sambád Prabhákar" ...	Ditto ...	Daily ...	25th to 30th June.
16	"Akhbár-ul-Akhiár" (in Urdu) ...	Mozufferpore ...	Bi-monthly ...	15th June.
17	"Jám-Jehán-numá" (in Persian) ...	Calcutta ...	Weekly ...	25th June and 2nd July.
18	"Urdu Guide" (in Urdu) ...	Ditto ...	Ditto ...	26th June.

Bengal Secretariat Press.